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ABSTRACT

First in a series of four social studies units in a Family Around the World series, this second grade unit focuses on New England culture and, more specifically, on the theme of Boston families during the Colonial era. The unit gives a historical perspective to contemporary students who trace present social and familial patterns and ideas to earlier patterns, analyzing differences and similarities. Objectives are for students to conceptually examine: culture, recognizing that culture is learned, and the norms, values, diversity, and uniqueness of culture; social organization, and social processes. Geographic skills are emphasized. Teaching strategies are described for 97 activities in a format designed to help teachers see the relationships among objectives, content, teaching procedures, and materials of instruction. Audiovisual aids and printed materials to be used are listed with each activity. Related documents are ED 051 207 through ED 051 034; and SO 005 391 through SO 005 396. (SJM)

Chelmsford Public Schools

Chelmsford, Massachusetts

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ED 073 972

FAMILIES AROUND THE WORLD

The Colonial Family of Boston

SO 005 396

Teacher's Resource Unit

revised by

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THE PURITAN FAMILY

by

Genevieve Berkhofer

The early New England family differed in some ways from the contemporary American family, but in other facets it was strikingly similar. Seventeenth and eighteenth century Europeans, viewing the colonial family from their perspective, made many of the same criticisms that Europeans make today--namely that the families were too child-centered, too lax in discipline, and the women too self-assured, too free and too important. Thus, the American family apparently differed then as now from its European counterpart.

The New England family was a large nuclear family, with an extended household. As the Puritans saw it, marriage and procreation were positive goods, ordained by God and encouraged by his "saints." Marriage, with the setting up of a neo-local residence, took place at an early age: boys were usually married at 20 and girls at 16. Males received their mature status at 16, eligible then for service in the militia and other male duties; females were considered mature when they had completed puberty, usually about 14 or 15. Marriage was encouraged by the family, the community, and the church. It was considered a disgrace to have an unmarried daughter of 20--for women were scarce and highly prized in the new country; bachelors in some New England towns were taxed, forced to live in "bachelor row," and given positive rewards of land upon entering the married state. There were no provisions for women to live outside the family; they lived with their nuclear family, their procreative family, or as hired but respected servants in other non-kin related households. While some towns grudgingly made provisions for bachelors to live in secluded areas as mentioned above, most males lived in families too, either as children, fathers, or servants. Thus most Puritan households contained: a nuclear family of many children; unmarried males, kin or non-kin, who were hired hands or apprentices; and unmarried females, kin or non-kin, who aided in and learned the management of the household. Families of all classes sent their children to live in other families to learn their work roles. Puritans felt another family could more successfully teach their children this role than they could, involved as their emotions were with their children. All within the household were subject to the authority of the father of the family who was responsible to God, the church, and the community for the proper care, protection, discipline, and material well-being of all who lived under his roof.

Many people have considered the Puritan family as a patriarchal one, but technically it was not. While a woman lost her identity in the marriage

state, assuming her husband's name and status in the community, she was able to hold property, inherit it, and once widowed entitled to arrange her own re-marriage. The husband was, however, the head of the household and responsible for its direction. His wife, as mistress of the household, acted in his name and in accordance with his direction.

Husband-wife relations differed considerably in colonial Puritan society from English mainland society. The Puritan ideal for conjugal relations was rational love; husbands were instructed by the church and society to manage their wives properly through love so that the respect and obedience she owed him would follow naturally from her love of him. A Puritan husband who did not love his mate sinned against God and the community; a husband's esteem in the community was determined by how successfully he managed his wife and his household. A Puritan wife, unlike an English wife, could not be beaten or directed to do any actions against the Mosaic, hence community laws; if so mistreated or forced, she had recourse to prompt legal and church sanctions against her husband. While her husband had the use of her property during her lifetime, she could choose her own heirs, and, once widowed, could use her estate as she chose, another right denied her English counterpart. Widowed women often assumed business and other work roles denied them in the married state, and in this respect they differed from their English cousins.

A Puritan father, in his relations with his children, was urged to use the same approach of rational love to gain obedience, growth, and development of the child. Contrary to popular myth, good Puritans were not encouraged to "use the rod, lest they spoil the child;" corporal punishment, both for children and servants, was discouraged by such ministers as Cotton Mather and encourage legally only for "incorrigible cases." The father was responsible for instructing his children in the ways of God and the ways of man. He weekly taught catechism to his children, and in daily contact, he taught them the laws of God, the mores of the community, and how to function in the material world. A father who did not provide well for the successful maturation of his children was a failure and a sinner in the eyes of the community. Since the community was small, the father, whether he was a farmer (and ninety percent were), a merchant, an artisan, or a minister, worked within the household or in close proximity to it. Thus, his physical presence augmented his well-defined and well-established role as head of the household.

The adult woman's role in Puritan society was as well-defined as the adult male's. Women were taught from early childhood to take the roles of wife, mother, housekeeper, clothes-maker, cook, and mistress of the household. When a girl married at or before 16, it was assumed that her parents, particularly her mother and/or the mistress of the household in which she lived, had taught her all the arts of homemaking needed in a pre-industrial

society. She was also taught to read, write, and "figure," but any education higher than that was considered bad for her; learning was possible only for a strong, hence masculine mind, according to the Puritans. She had also been shown through precept and example the roles she was to play as wife and mother. She was taught to give her husband the type of love, reverance, and respect that she gave God, though she, of course, must not love him more than God. Romantic love or passion, both before and after marriage, was bad; a woman should not marry a man she could not "rationally" love, but it was not necessary for her to love him before she married him. Her marriage, as well as that of her brother, was not consented to without approval of her father, who in turn was responsible for making her match suitable. A suitable spouse was one who was a good Puritan, a good provider, and a man she felt she could love and respect. Once married, she assumed the role of mistress of her husband's household, under his direction. She was to be his helpmate, but not his guider. She supervised the servants, the children, and performed a good deal of the work herself. How much physical work she did both in the home and in the field depended upon her social status. Generally the higher her husband's status, the less she worked in the fields. Also the higher her husband's status, the more servants she had and thus her work was more supervisory and less physical. She was, however, expected to be able to do all the tasks necessary to maintain the household, so that she could properly teach the girls of the household their proper work role, whether they be her children or those sent to her by other families to be trained in her husband's household. (Very often families sent their girls where possible to families of higher status and wealth, for often the hired girls married one of the males of the household, often a son, and thus made a most successful match.) Since the Puritan wife had many children, the care and raising of infants consumed most of her daily life. While a good Puritan wife considered this task a joy, she often experienced much sorrow in performing it, for infant and childhood mortality was high. Mortality in childbirth was also high, and thus many Puritan women died at very young ages.

Much has already been said about the socialization of children in discussing the roles of the adults; there are certain features, however, which still need to be examined. Most children played and enjoyed a child's life such as they do now until the age of six or seven; they did not, of course, have either the abundance or variety of toys or the many comforts which modern children take for granted. (They did not have many clothes, any children's furniture, playrooms, nursery schools, art tours for children, musical entertainments, or TV.) In their early years, they were taught to eat, talk, play, pray, and dress. Once they were six or seven they began to participate gradually in learning their adult work roles. They tended roasting meats, stoked fires, gathered wood, etc. The mother taught the girls the arts of homemaking necessary in a pre-industrial society;

homemaking was more complex, more physically tiring, and more time-consuming than it is today. (For descriptions of how to make soap, wax, salt meat, etc., see Dow listed below.) The fathers taught their sons how to do similar chores around the house and in the fields. (For descriptions of the type, methods and difficulties of farming, see Dow listed below.) Since girls and boys were considered mature at 14 and 16 respectively, they had to acquire by that age many of the material arts necessary to maintain a good and fruitful life in the secular world.

Since the Puritans had great faith in education as a means to achieve a better life and salvation itself (one had to be able to read and understand the Bible), education by the community was provided early in New England. Girls and boys went to schools where they learned to read, write, and figure as well as to obey the moral precepts of the community. Boys were educated beyond this point in accordance with their life's goals. If they were to be ministers, they went to an academy and ultimately to Harvard; if they were to become artisans, they became apprentices and went to live with an artisan (usually at 14 to stay until 21); if they were to become farmers, they either remained at home or went to live with another farm family (as explained above). Girls, of course, were destined for only one work role, mistress of the household. Education beyond the dame school was rarely provided for them. They learned their work role as mistress of the household, as explained. It is significant that Puritans apparently thought of their children in only two ways: as infants or as little adults as can be seen by the dress worn by Puritan children in their surviving portraits. (One can usually tell the social class of the child from the portrait, too.) Puritans probably loved their children as much as modern parents are urged to; we find evidence of this love in letters and diaries and in the travel accounts of Europeans who thought the colonists were too loving and too indulgent.

In summation, it is perhaps best to say that the American family today is obviously a descendant of the Puritan family, retaining many of the same patterns and ideals of family life; the differences which do exist are probably more due to the change in daily life caused by industrialization than by a change in ideals. The Puritan family was a nuclear family, just as the American family is today, though the Puritans did have more children (which was a major asset in that pre-industrial society.)* The ideal relationships within the family then between husband and wife and between parents and children, were much the same as they are today. The actual behavior within families then probably was as various and as inconsistent as it is today.

The chief differences which exist between then and now are in the physical and material operations of the

family. The household duties of women and children were strikingly different from the duties of women and children in today's suburbia, who have all the advantages of technology and mass production at their disposal to provide a very comfortable physical life. The Puritans who put great stress on material success would have had no objections to living in comfort and to using our technological devices, if they had had them at their disposal. The father's work role, and hence his household role, differs today for the same reason: modern technological advances have forced him out of the family residence and into a work world of which his wife and his children have little cognizance. The successful father today is rarely in the home.** He works in an office or plant, has dinner meetings outside the home, and often works or plays away from home in the evening. Thus, his physical absence has greatly changed his household role. He leaves the direction of household affairs, often including budget, to his wife, who truly becomes the active manager within her household. He leaves, for the most part, the socialization of his children to his wife and other agencies; his children learn their adult work roles outside the family household, either in school or in on-the-job training. He either withdraws completely from an active role as disciplinarian in the family or sometimes becomes the "ogre" of the family, dealing only with serious infractions by the children of wifely discipling. In short, the modern father has abdicated some of his roles within the household itself, leaving it the domain of his wife, whose functions naturally increase to compensate for those he has given up. Thus, despite the conveniences of modern life, many modern mothers are faced with greater domestic responsibilities and less daily contact with their husbands than their pre-industrial counterparts.***

Perhaps the greater insecurities of women today, or at least all the talk about it in popular and serious literature, is a result of these increasing functions and loss of daily husbandly counsel, comfort and direction. Thus, contrary to popular belief, the "lot" of the modern American

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* Upon marriage, Puritan children usually lived in the same locale, while today's young married are as mobile as the industrial system demands or as they care to be.

** The Puritans would measure success in material ways just as modern fathers do, even though the "saints" would consider religious success a greater goal.

*** She also loses the support and counsel of her nuclear family as a result of the increasing mobility of young marrieds in our society.

woman may well be worse than that of her Puritan counterpart.

BIBLIOGRAPHY

Most of the books available on this subject are antiquarian, falsely historical, and lack the information needed.

Edmund Sears Morgan, The Puritan Family is the only one of real value, although even it does not discuss the family in any analytical way.

George F. Dow, Everyday Life in Massachusetts Bay Colony is an antiquarian work which should only be used for descriptions of physical processes such as soap-making. Neither its attitudes nor its descriptions of family life itself are historically accurate.

OBJECTIVES

This unit is designed to make progress toward developing the following objectives:

CONCEPTS

Culture: Learned behavior patterns; norms and values; diversity; uniqueness; universals (including psychic unity of mankind); cultural use of environment; change.

Social Organization: Roles; status; division of responsibilities and labor; functions.

Social Process: Socialization (positive and negative sanctions).

Location: Position; situation; site.

Site: City; ocean; seaport, harbor; island; peninsula; canal.

GENERALIZATIONS

1. Things can be located at specific points on the earth's surface.

2. Places can be located in relationship to where we live in terms of their distance and direction from us.

3. No two places are exactly alike. Each place looks somewhat different from other places.

4. Certain physical features of a site are more desirable than others for the development of a port city.

5. Man changes the character of the earth.

6. Ways of living differ from one society to another and within the same society. (They differ from one time to another within the same country; the society is not the same.) Each culture is unique.

    a. Families differ from society to society as to how they are organized and as to their functions. (Families in the same country differ from one period to another; the society is not the same.)

        1) Although certain family functions are found in all societies, other functions of the family vary widely from society to society.

            a) Families usually have some economic functions, but the economic function differs greatly from one society to another.

            b) Families in some societies provide a religious function.

2) Although age and sex are principles used universally in all societies to differentiate status and role within the family, the specific roles differentiated by these principles are organized very differently from society to society.

b. People in different societies differ as to how they expect people to act and as to what they think good and bad.

7. Culture is learned, not inborn.

a. In every society human beings learn a culture in the process of growing up; this culture is the learned behavior patterns shared by members of their group.

b. Within the primary group of the family in many societies, the parents and older siblings direct expectations (organized into roles) toward the child.

c. Both positive and negative sanctions are used to teach the child to act in certain ways.

d. In almost all societies some aspects of socialization are entrusted to people outside of the child's family.

8. All people, regardless of where or when they lived or to what race, nationality, or religion they have belonged, have had many things in common.

a. All people, everywhere, have certain basic drives, although they satisfy them differently.

b. Human beings exhibit the same kinds of emotions.

c. Human beings everywhere have acquired the need for positive affect (affection) and interaction with other human beings (gregariousness).

d. The broad outlines of the ground plans of all cultures are about the same because men always and everywhere are faced with certain unavoidable problems rising out of the situation given by nature.

1) Every culture must provide for the satisfaction of the elementary biological requirements such as food, warmth, and the need for positive affect and gregariousness.

2) All societies have some kind of family. Certain family functions are found universally in all societies.

a) Families generally provide affection and emotional support for their members.

b) The protection and socialization of children is a universal function of the family.

c) Families usually have some economic functions.

3) In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

4) Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.

5) All societies have some means of socializing children.

9. People living in the same physical environment or the same type of physical environment use it differently depending upon their cultural values, perceptions, and level of technology.

10. Machinery and power make possible greater production per person and more complex products.

11. Innovations occur in all societies; they occur in ideas and behavior, not just in things.

12. Although culture is always changing, certain parts or elements may persist over long periods of time.

SKILLS

The broad skill toward which teaching is ultimately directed is underlined. A specific aspect of a skill or an understanding needed to learn a skill is in plain type.

Geographic Skills

1. Is skilled in interpreting maps and globes.

   Tells directions from map.

2. Has a sense of direction.

   Knows cardinal directions.

   Notices directions from own town.

3. Has a sense of distance.

   Compares distances with known distances.

4. Has a sense of time.

   Understands measured periods of time such as decade and century.

   Notes duration of periods of time.

   Has a sense of the passage of time.

   Interprets time lines.

Gathering Information

1. Gains information by studying pictures.

2. Gains information by listening.

Organizing and Analyzing Information and Drawing Conclusions

1. Applies previously-learned concepts and generalizations to new data.

2. Sets up hypotheses and tests against data.

3. Generalizes from data.

ATTITUDES

1. Is curious about social data and human behavior.

2. Appreciates and respects the cultural contributions of others.

3. Accepts change as inevitable and as a means of achieving goals but does not equate change with progress.

OBJECTIVES	OUTLINE OF CONTENT
Understands concept of city.	I. Boston is in the state of Massachusetts and is on the Atlantic Ocean.
G. Things can be located at specific points on the earth's surface. G. Places can be located in relationship to where we live in terms of their distance and direction from us. S. Has a sense of direction. (Notices directions from own town.) S. Knows cardinal directions. S. Tells directions from a map. Understands concept of state.	A. Boston is in the state of Massachusetts. It can be located both as a specific spot on the earth's surface and in relationship to its direction and distance from other places.

TEACHING STRATEGIES	INSTRUCTIONAL MEDIA
Initiating Activities	Study prints: New York Is. . ., John Day.
1. Show pictures of New York City. See if children can recognize it. If not, give clues. Allow time for discussion on what they know of New York.	Filmstrip: Villages, Towns and Cities, Haesler Pictures.
Show frames 1 - 11 from filmstrip relating to villages. Ask which is larger. New York or village. After establishing that New York is larger, ask class to tell of a large city near Chelmsford. If Lowell is suggested, ask for a larger city. Show frames from filmstrip The City of Boston. Ask for similarities between Boston and New York (tall buildings, buildings close together, etc.). Ask: Why do we call each of these places a city.	Filmstrip: The City of Boston, Eye-Gate House.
2. Using simple map of U. S. say: Boston is a city in the state of Massachusetts. (Have written on board a list of these city and state names and a list of their abbreviations. Discuss briefly the need and use of abbreviations on maps.) In what state is our town? Which way will we travel on the map if we are going to go south? (Have child locate our town and Boston. Tell different ways they have traveled to Boston.) Using various well-known cities, i.e. Chicago, ask children to trace route to Boston.	Wall map of the U. S.
To give the children a feeling for Boston today, read Make Way for Ducklings to the class.	McCloskey, Make Way for Ducklings.

S. Compares distances with known distances.

Understands site concepts of ocean and seaport.

G. No two places are exactly alike. Each place looks somewhat different from other places.

Understands site concepts of harbor, island, peninsula, and canal.

B. Boston is a seaport on the Atlantic Ocean. The harbor is protected by many islands and peninsulas and the River Charles flows into the harbor. The land forms in and around Boston are much rougher than around New York and made the development of canals and railroads more difficult, which in turn affected the growth of the two cities.

3. Ask: What is this blue area next to Boston? Does anyone know the name of this ocean? Show pictures of Atlantic Ocean and define concepts of ocean. Show pictures of Boston port today and discuss port activities. Ask: What do you see in this picture? What do you think these ships are for? Have children note all of the activities which they see in the pictures. Then tell them that Boston is a seaport. Define the term.

Study print: Map Symbols and Geographic Terms Charts, A. J. Nystrom.

Filmstrip: The City of Boston, Frames 5,6,9, Eye-Gate.

4. Once again show picture of Boston as a port. Also show a map. It should show the Charles River and the harbor and the many islands and peninsulas which help protect the harbor. Ask: What do you notice about the sea around Boston? (Ask further questions to bring out the many islands and peninsulas.) Why would these add to the usefulness of the harbor? (If necessary, use questions about boating experiences which children have had in high winds to illustrate the way in which these islands and peninsulas protected the harbor from high winds and seas.) Also ask: Why do you think it helpful for Boston to be built on a river as well

Filmstrip: The City of Boston, Frame 1 (Map), Eye-Gate.

G. Certain physical features of a site are more desirable than others for the development of a port city.

G. Man changes the character of the earth.

as on the sea? Discuss the usefulness of the river for transportation. Then ask: Do you think the river would have been more important in the past or today? Why? Try to bring out the fact that the river was probably more crucial for transportation in the past. Also tell the children that part of the mouth of the river has been filled in to provide more building ground. It once was considerably wider.

On the slide of Boston Harbor and on a map of Boston, point out the peninsula on which the original town was built. Be sure to define the concept of peninsula. Also point out places on the map which are hilly (e.g. some of the hills important in the Revolutionary War period). Show pictures if possible to illustrate the rather rough ground in and around Boston. Tell pupils that the ground is much rougher and hillier than is the land around New York. How might this help account for the different sizes of the two cities? Then tell children that New York was once smaller but grew more rapidly after the Erie Canal was built. Point out on map and be sure to define canal. Show picture of canal if possible. Now ask: Why do you think such a canal was not built on the Charles River to give Boston better transportation routes into the inland areas? (Note landforms again.) Why would it have been more difficult to build railroads from Boston inland than from New York inland? (Again note landforms.)

Study print: Map Symbols and Geographic Terms Charts, A. J. Nystrom.

5. Tell children that our climate is the same as Boston's. Ask children for reasons why.

II. This unit focuses upon the family in the Boston of 1715 when Boston had about 500 homes and between 3,000 and 4,000 people.

S. Has a sense of the passage of time.

6. Have pictures of several large cities, home town, and smaller cities and towns mounted and labeled with their names. Use aerial views or views taken from high places or use photos of sky line. Say: Here are some pictures of cities and towns. Who can find Boston? (Have children look at labels.) Who can find our town? Which seems to be smaller? (Define big in terms of cities or towns. Point out that comparison is usually in terms of number of people lving there rather than in amount of land included or distances across the town.) Why do you think Boston looks like a big city as compared to some of the others?

7. Ask: Do you think that Boston was always this large? Remind children of changes they have seen in their own town (e.g. new buildings, etc.). Discuss how a city grows: more people move in, more buildings are put up, etc.

Curren, Hear Ye of Boston, Lothrop, Lee & Shephard & Company.

Read Here Ye of Boston to the class. Then say: Long ago there were only 500 homes in Boston. Do we have 500 homes in our town? (Help children to compare the number of children in their school and in all schools in town with this figure. Perhaps take a walk in the school neighborhood and count the number of homes they see within a certain number of blocks. Finally, tell pupils how this number of homes in early Boston compares with the number in their own town.) Remind pupils that Boston is a big city today (696,197 people in 1960) but long ago it was very small. It had only about 4,000 people. Make a very simple pictograph to illustrate the difference in size. Use one man to represent Boston in 1715 and 174 of them to represent Boston today. Compare size of Boston's population in 1715 with that of own town today. Perhaps use stick figures to make a simple pictograph. (e.g. one stick figure could represent 4,000 people or 1,000 people)

S. Interprets timelines.

8. Develop a simple timeline using 250 year span divided into 50 year segments. Place in the proper spaces to show birth, a picture of a child, parent, grandparent. Date from 1720-1970. (As years pass, you will need to add segments to represent added years. Make a mural of a timeline covering the span 1600-2000.) Have the children bring in pictures of important events.	Sample timeline in Appendix
9. Make a rope timeline 125 feet long to show a 250 year span. Mark off fifty year spans with yarn, clothespins, etc. In one fifty-year span mark off 5 ten-year spans. These periods should now be called "decades." Term "century" can now be introduced.	125 foot rope and magic markers.
Use a second piece of rope (the length of one decade) to show the period of time their life has covered. Mark off midpoint. Ask how many years it would be. Have children determine where on the line their particular age would be placed. Let several children with different ages place pins, etc. in the spot for their age. Compare small rope to large rope to illustrate the span covered by the timeline. Ask how many decades have you lived. Children will see that it is less than one. (Compare the length of time that their parents have lived, their grandparents, etc.)	1 short rope - 5 feet long

III. The family of early Boston was a large nuclear family with an extended household.

A. IS CURIOUS ABOUT SOCIAL DATA

A. Colonial families were large. It was not unusual to have 10 or more children.

10. Say: Now we're going to meet a family almost like your family, who lived in Boston in 1720. This family is called a "Colonial FAmily." (Write on board.) Let's find 1720 on our timeline. How many years ago was this? Who can remember? Did this family have cars, telephones, etc.? (Children should be able to use timeline to discover many things the family did not have.)

11. Say: Here is the family. (Use pictures cut from magazines to depict the family being studied. Or use stickmen. Pin to timeline at 1720.) Ask: Why do you suppose I put up so many figures here? Yes, the family is a big family. Count them. How many adults are there? (three) How many children are there? (ten) Say: Not all families were as large as this, but colonial families were usually large. I wonder what they were like. Between now and tomorrow, think of all the things you would like to know about this family. We will list them on the blackboard tomorrow.

Pictures cut from magazines to depict the family being studied. Use just head - no dress, or use stickmen.

S. Gains information by studying pictures and films.

G. Families differ from society to society as to how they are organized and as to their functions. (Families in the same country differ from one period to another, the society is not the same.)

B. Although families were large, not all members under 21 were living at home, while others who were not related to the family lived with them.

12. Ask the children to indicate what they would like to know about the family that lived in Boston 250 years ago. Children should be able to raise questions pertaining to clothes, games, food, homes, how children behaved, and what they did, etc. List the items they suggest on the chalkboard or on an experience chart. The teacher can suggest other things which children may have left out. Then discuss with children a logical sequence in which these topics might be arranged.

Developmental Procedures

13. Say: Let's see if we can find the answers to some of these questions in a movie. This colonial family happens to be rather small but we can still find many answers here. Project film Colonial Life in New England or filmstrip Colonial Children.

Film: Colonial Life in New England, Coronet.

Filmstrip: Colonial Children, Encyclopedia Britannica.

After showing film, discuss some of the things that children noticed and build curiosity to explore further with the following type of questions:

- Why did people dress as they did?
- What did they eat?
- Did the children ever go to school?
- What did their house look like?
- Where did they get their furniture?
- What did the children play?

etc. List these on chart.

14. Say: The family we are going to talk about today is different than any of those you studied last year. (Recall the families studied last year.) You remember that I told you that the family had many children. The family we are going to talk about had ten children, but they didn't all live at home. Some had already

G. In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

G. People differ as to how they expect people to act and as to what they think good and bad.

G. Innovations occur in all societies; they occur in ideas and behavior, not just in things.

1. Girls were sometimes married at age 15 or 16. Most were married by age 20 or 21. It was considered a disgrace to have an unmarried daughter of 20, because women were scarce and highly prized. Old maids were ridiculed with "adorable at 15, dried up at 23, old at 35, decrepit at 40."

2. Unmarried men were forced to live in families other than their own if they had none. There were no provisions made for unmarried people to live alone.

married and lived in their own homes. One of the boys (age 12) lived with a carpenter to learn his trade. One of the girls (age 14) lived with a fairly well-to-do family to learn how to be a good housekeeper. (Ask children what well-to-do means and what poor means. Use concrete example in terms of material things which well-to-do families can buy which poor families probably cannot buy.)

15. Discuss with the children what boys and girls of today are doing when they are 12, 14, 16, and 18 years old. (going to junior and senior high school, etc.) Ask how many have sisters or aunts who are over 20 and unmarried. Do they think this strange? Explain about attitude toward marriage age for girls in colonial Boston.

16. Say: Living in the family was a man who was not related to the family but whom the children called "uncle," and a 15 year old girl whose family also lived in Boston. The man helped father with the farming, and the girl stayed in the family to learn how to do housework. Ask if children have any uncles who are unmarried, or do they know any unmarried men. Do they live at home? Discuss differences between today and colonial Boston on this point.

3. Girls at about age 12 or 13, regardless of economic status, were sent to neighboring families where they learned housework. Frequently, families attempted to put their daughters in families of a higher status because they often married the son of the family for whom they worked. This practice of sending girls to do housework with another family meant that a family usually had a young neighbor girl living with them.

S. Generalizes from data.

S. Applies previously learned concepts and generalizations to new data.

S. Sets up hypotheses.

G. Every culture must provide for the satisfaction of the elementary biological requirements such as food and warmth, and the need for positive affect and gregariousness.

S. Sets up hypotheses and tests against data.

IV. Like people of today, families in colonial Boston needed shelter, clothes, and food. However, they satisfied these needs differently than we do.

A. Homes were smaller, had less furniture, were less well-heated and lighted than are houses today.

17. Ask: Why do you think a 14 year old daughter lived in another family to learn housework, while a different 15 year old girl came to live with this family to learn housework? After children have made some guesses, explain. (See background paper.)

18. Begin a booklet to be added to from day to day. Head as follows:

In Colonial Days	Today
1. People had very big families.	1. Families are smaller.
2. Teenagers lived in other homes.	2. Teenagers live at home.

19. Say: We have seen that the family is large. What do we have to have in order to live in our town? Do you think they would need the same things? Why or why not? Have children list needs. Place on a chart to be checked in the next few days.

20. Ask: With a large family like this, what kind of house do you suppose they had? Allow time for guesses.

S. Gains information by studying pictures.

S. Generalizes from data.

G. People living in the same physical environment or the same type of physical environment use it differently depending upon their cultural values, perceptions, and level of technology.

1. Houses were small, with few rooms and no closets.

   a. Homes were usually made of clapboard or brick (not logs, as frequently supposed). They had from one to four rooms, an attic, and a lean-to. Each room had a fireplace built from a center chimney.

   b. The walls were bare, sometimes whitewashed with a flour made of ground clam shells. Windows were small diamond paned.

   c. There were no closets but small, built-in cabinets for ink, tobacco, and liquor. Clothes were hung from pegs on the wall. Linen and blankets were kept in chests piled on top of each other. Eventually it became necessary to put drawers in the chests in order to have the linens more easily available.

   d. The main room or 'keeping room' was used for cooking, eating, and sleeping. Animals were usually kept in the lean-to. Cooking was done over the fireplace in the 'keeping room.'

S. Generalizes from data.

S. Tests hypothesis against data.

Then say: Remember that this was a well-to-do family. The house this family lived in did not look like the houses you live in. It is called a salt-box house. (Show picture.) It usually had two rooms, an attic, (may need to define), and a smaller building built on to the back of the house called a 'lean-to.' The children used to call this the "linter." In this lean-to, the animals were normally kept. (Indicate that not all families lived in salt-box houses. Be sure to stress smallness and crowded conditions. Point out that there would need to be many beds in this small house.)

Study prints: Colonial America, plates 5 and 10, Fideler Visual Teaching.

Earle, Home Life in Colonial Days, p. 21.

McGovern, If You Lived in Colonial Times, pp. 44-51.

Compare home with pictures of several types of Bostonian homes today. Choose well-to-do homes, since this family is fairly well off. But compare also with poor homes of today. Ask: Is the poor man of today better housed than the well-to-do man of early Boston? Why? (Compare by showing people per room with stickmen on chalkboard.)

Slides: Sturbridge Village or Early Lexington homes.

Say: One of the rooms was called the 'keeping room.' This room was used for cooking, eating, and sleeping. The other rooms were for sleeping only. The boys usually slept in the attic. Each room had a fireplace in the corner to keep the room warm. The fireplace in the 'keeping room' was used for cooking. Ask pupils if they have ever seen their mothers cook over a fireplace outdoors or in a cabin. How would the job differ from cooking over a modern stove?

21. Add what children have learned about houses to the comparative chart. Ask: Were you right in your guesses about what the houses would be like?

G. Ways of living differ from one society to another and within the same society. (They differ from one time to another within the same country.)

G. People in different societies differ as to how they expect people to act and as to what they think good and bad.

G. Although culture is always changing, certain parts or elements may persist over long periods of time.

22. Have the children draw their version of the house in which the family lived. If they have time, they may also draw a picture of the family. Recall again the people living in the same family.

    Save children's pictures to use when you discuss dress of colonial children. The children will probably have dressed their pictured children in modern dress.

23. Say: I am going to show you some names such as children living in Boston 250 years ago might have had. (Many times these names were taken from the Bible.) Ask: Where do you think these names came from? Then you may choose the names you would like to have the children in your picture have.

    Help children read these names and decide if they are a boy's name or a girl's name. Display in pocket chart or list on board. If children comment on the strangeness of the starred names, point out that they were common names then and not strange. Many years from now in America, our names may seem strange. Help children note that many of the names used in early Boston are still used today.

Name cards with names such as:

* Mehitabel	Elizabeth
* Abigail	* Piety
Daniel	Jane
Edward	Sarah
* Seth	Nicholas
Deborah	Robert
* Hope	Benjamin
* Increase	Johnathon
Samuel	Margaret
Timothy	Mary

S. Sets up hypothesis.

G. Ways of living differ from one society to another and within the same society. (They differ from one time to another within the same country.

G. People living in a particular environment or in similar physical environment according to their cultural values, knowledge, and technology.

G. Every culture must provide for the satisfaction of the elementary biological requirements such as food, warmth, and the need for positive affect and gregariousness. However, people in different societies satisfy these needs in different ways.

2. There was little furniture, and it was home-made.

   a. Beds were usually built into the corner of the room. They were built high--in some cases so high it was necessary to use a ladder in order to get into them. Most beds were built shorter than those of today as people did not sleep flat. They slept in a reclining position leaning on several goose feather pillows. Deep feather beds and sometimes heavy bed curtains were used to keep them warm.

   b. Stools and long benches were made for the children and women. Usually, the father had the only chair (as we define chairs). A very narrow bench with a high back to keep off drafts was called a settle.

24. Say: Today, let's go inside the house of a fairly well-to-do colonial family. Review meaning of term "well-to-do." Review the exterior appearance and then ask: What would we find inside our homes? Allow children to tell very briefly about the furniture they have in their homes. Ask: Would you expect to find the same kinds of things in the homes of colonial families? Why not?

Tunis, Colonial Living, p. 35.

Slides: Lexington homes or Garrison House.

Show pictures of interior of early Bostonian home. Ask: What do you see? How does the furniture differ from that in your homes? Pupils will note that there is not as much furniture. Then ask: Why do you think there was not more furniture? Let pupils suggest reasons and then, if necessary, point out that people could not go to a furniture store to buy what they needed. They had to make almost every piece of furniture they used.

Videotape: A Visit to a Colonial House, Chelmsford Instructional Television.

Now look once more at the pictures and describe some of the furniture and its use in more detail. Say: We would see a big, short bed in one corner. Sometimes this was called a 'Jack-bed.' Under this bed we would see a low bed called a 'trundle bed.' At night it could be pulled out on the floor and the children slept in it. During the day, it was shoved under the big bed. There was also a cradle for the baby. This was kept by the fireplace where it was warm.

There was usually one big chair for father. There were stools and benches for mother and the children. There was a long bench called a 'settle.' This bench had a high back to keep the drafts off the people who sat on it.

c. There was a tendency for everything to be set up on legs as contrasted with today's tendency to have everything close to the floor. All furniture was built a foot or more from the floor. Presumably, this was to make cleaning easier. Most of the dishes and pots also had legs.

d. The fireplace was huge and made of stone. Frequently there were seats built inside the fireplace where the children could sit. There was a back bar made of iron on which hung iron hooks called pothooks, trammels, or hakes. From these hooks hung the kettles. The kettles were large. Sometimes they weighed 40 pounds and held 15 gallons. They lasted many years.

e. A warming pan was a circular, metal pan about one foot around and 4-5 inches deep. It had a long wooden handle and a perforated cover. The pan (usually brass or copper) was kept highly polished. It was filled with hot coals and run between the sheets rapidly so as not to burn them. Poorer people used stones.

25. Say: Our colonial family didn't have a very warm house. How do we keep our houses warm? Allow time for discussion.

Tell class: The colonial family only had their fireplaces to keep them warm. The fireplace in the 'keeping room' was so large that sometimes a horse had to be used to pull in a log big enough to burn in it. Sometimes several people pulled a log for the fireplace on a big sled. Refer again to the picture. Say: The fireplace was so large that the children had little seats inside it. At night they sat there and watched the sparks fly up the chimney. When they looked up, they could see the stars in the sky, too. Ask children if any of them have stayed in a cabin heated only by a fireplace. Have they ever been there when it was cold? How warm did the fireplace keep all parts of the cabin?

Study prints: Colonial America, plates 9 and 10, Fideler Visual Teaching.

Slides: Great Fireplace at Garrison House and fireplaces in homes at Sturbridge Village.

26. Show slide of woman with bed warmer. Ask children what she is doing. Say: When the children got ready for bed, their mother put some hot coals from the fireplace in a warming pan. She rubbed the pan between the sheets to get the bed warm. The children slept on deep soft matresses called 'feather-beds.' They had another feather-bed on top of them for a quilt. In that way, they were warm all night even though sometimes it was so cold in the house.

Slide: Woman with bed warmer in bedroom at Sturbridge Village.

S. Gains information by studying pictures.

G. Machinery and power make possible greater production per person and more complex products.

G. Innovations occur in all societies.

3. The fireplaces were used for warmth, cooking, and light.

G. Innovations occur in all societies.

4. There were other sources of light, too.

   a. Betty lamps were small shallow receptacles about 2-3 inches in diameter and about 1 inch in depth. Some were rectangular, oval round or triangular. They had a projecting nose or spout an inch or two long. They were filled with grease, tallow, or oil.

27. Ask: Why didn't the colonial people of Boston use furnaces or electric heat as we do? Show pictures of modern factory production of furnaces or of some machines used to produce them and perhaps even of some machines and ovens used to produce the steel needed to make them. Ask: What was needed before we could have furnaces? (Bring out need for inventions and machines and power.)

28. Read aloud and show the pictures on pages 13-14 in Colonial Life in America. Put book on the library table for children to refer to.

Farquhar, Colonial Life in America.

29. Ask: Do you remember some other way in which the family used the big fireplace? (Show pictures of colonial women cooking over fireplace.) The fireplace was used for heat and cooking and also for light.

Slides: Sturbridge slides showing fireplace cooking.

McGovern, If You Lived in Colonial Times, p. 50.

30. Ask children what the colonial family used for light. Discuss their responses. Then tell class that the colonial family had no lights in their houses as we have today. Allow a few minutes to discuss modern day means of lighting. Then say: Sometimes they burned a 'Betty Lamp.' (Describe.) But usually they had to use candles. They couldn't go to the store to buy candles, so they had to make their own. This was one of the many jobs that colonial children helped with. It was hard work, but I think they enjoyed it. Ask: Have

Pine and Levine, The Pilgrims Knew, Whittlesey House, 1957, pp. 10-11.

Slide: Sturbridge slide showing candle dipping.

Study print: Colonial America, plates 11 and 12, Fideler Visual Teaching.

A piece of cotton rag or coarse wick was so placed that when lighted, the end hung out of the nose. From this wick, dripped dirty grease and gave off a smokey, ill-smelling flame. They usually had a hook by which they could be hung on the wall or on the round of a chair. Most were made of pewter.

b. Candles were the most important source of light and were home made.

1) Candles were made in autumn. It was a long tedious job and usually started early in the morning. Two large kettles were used--each about 2 feet in diameter. They were hung on trammels from a long pole or crane. They were half filled with boiling water and melted tallow. There were two scaldings and two skimmings. In a cooler room (sometimes the lean-to) two long poles were laid from chair to chair. Across these were laid at intervals like the rounds of a ladder, smaller sticks about 15-18" long called "candle-rods." To each candle rod were attached about 6 or 8 carefully straightened candle wicks.

2) Sometimes candles were made of bee's wax, deer suet, moose fat, or bear's grease. Bayberry wax was a favorite because of the pleasant odor. Berries were gathered in the late autumn and made into candles. They were more expensive than common tallow candles but cheaper than wax.

you ever eaten by candlelight? Do candles give as much light as electric bulbs? (Or: Why don't we use candles today to light our houses?)

31. Review the process for candle making and suggest that they might like to make a candle. Discuss how the procedure used for candle making in the classroom will have to differ from that used by the colonial children. (Use electric heat rather than fireplace -- smaller pans rather than iron kettles, etc.) Give each child the opportunity to make one candle, using wax rather than tallow. Afterwards discuss the amount of time needed to do the job. Ask: Do you think most colonial families had many candles burning in all sections of their home in the evening? Why?

Earle, Home Life in Colonial Days, p.36.

Slide: Sturbridge slide of candle dipping.

"Candle Dipping Advice," See Appendix.

S. Generalizes from data.

G. Machinery makes possible greater production per person and more complex products.

S. Generalizes from data.

G. Innovations occur in all societies.

G. Ways of living differ from one society to another and within the same society.

B. Colonial dress was quite different from that of people in this country today.

32. Show pictures or describe process of making candles today. Discuss number turned out per worker per hour. Why can a worker make them so much faster today?

33. Add to the booklet statements regarding furniture, heat, and light.

Note: Be sure to emphasize during all discussion time, and especially at this summarizing period that there was more than "quaintness" involved in these household constructions and furnishings. The Colonials improvised very serviceable items from necessity. Compare with today's methods of securing the same necessities. Tell pupils about some ingenious devices. (e.g. mousetrap--block of wood held up by rope which comes down under block and is covered with food. As mouse gnaws at rope it comes down on head. e.g. What would you do in building things if you had no nails?)

34. Say: A few days ago you drew pictures of the colonial family as you thought they might look. Some of you made very pretty dresses and suits on your children. Do you suppose that children who lived in houses such as our colonial family lived in and used furniture such as they did would dress like we do today? Allow time for discussion. Why wouldn't they be apt to dress as we do? etc. (Stress again that this family was fairly well-to-do.) Now remind children of the film which they saw which showed the colonial people dressed quite differently than we do. Say: Let's look at some pictures and find out more about their clothes.

Filmstrip: Colonial Children, Encyclopedia Britannica.

S. Gains information by studying pictures.

G. Although age and sex are principles used universally in all societies to differentiate status and role within the family, the specific roles differentiated by these principles are organized very differently from society to society (and from one time to another within the same country.)

G. Innovations occur in all societies; they occur in ideas and behavior, not just in things.

1. The dress of boys and girls did not differ greatly when they were babies, but they assumed adult clothing much younger than children do today.

   a. Until the age of about six, both boys and girls wore petticoats. The children called them "pinners."

   b. They also wore "hanging sleeves." These were not sleeves but a long scarf-like piece of material which hung down the back of the child almost to the ground. They served as handles to assist the child in learning to walk. It is said that boys were embarrassed to wear them.

   c. Another unique piece of wearing apparel worn by babies was called a "pudding." When mothers had no one to watch the children, they put a soft bolster-like object around the child's middle and suspended it from the shoulders with a tape-like life jacket. This kept the child from injuring himself if he fell.

   d. Boys went through three stages of dress.

      1) Boys were considered babies until age six or seven. They wore long dresses (coats) until that time.
      2) When boys graduated from baby clothes, they had an intermediate uniform, a long sleeved one-piece suit worn over a linen shirt and fastened with a row of buttons across the chest.
      3) About the age of nine boys went into adult clothing including powdered wigs. These were replaced with soft turbans when in the house.

   e. Girls went into adult clothing as soon as they left baby clothing.

35. If possible prepare a bulletin board display on colonial dress. Or show children copies of If You Lived in Colonial Times.

If You Lived in Colonial Times, pp. 8-13.

The following pictures may be projected from the book by Earle, although the book is big and may not work too well with some opaque projectors.

Earle, Alice, Child Life in Colonial Days.

p. 184 . . . 1 year old girl
p. 48 . . . 2 year old girl (dressed as lady)
p. 222 . . . 3 year old boy
p. 170 . . . 4 year old boy
p. 50 . . . 5 year old boy (still in dresses)
p. 58 . . . 7 year old boy (dressed as adult male)
p. 42 . . . 8 year old girl (dressed as lady)
p. 98 . . . 12 year old girl
p. 246 . . . 14 year old girl

1) Pictures of that time show four and five year olds in long velvet and brocade, silk and lace gowns with sweeping trains and low necks.
2) Sometimes their hair was combed in a high hair-do. Other times it was covered with a cap or scarf, called a "clout."
3) Shoes were sturdy, square heeled, and had pointed toes. Leather was used for every day and silk or brocade for dress. Some pictures show girls in long party-like gowns and barefooted.
4) Girls carried fans in summer and muffs in winter. They wore long gloves or lace mitts. They might carry a small bag (they called it an "etwee" - etui). In it was a nailfile, scissors, earpick, toothpick, and tweezers.

f. The terminology for items of clothing differed then from terminology used now.

1) Women's skirts were "petticoats."
2) Petticoats as we know them today were called "shifts."
3) Men's pants were called "breeches."
4) Housecoats were called "nightgowns."
5) Nightgowns were called "rails."
6) Bedroom slippers were called "slipshoes."
7) Loose canvas boots worn over the shoes to protect them from the mud were called "goloshoes." Later became galoshes.

S. Generalizes from data.

G. Certain family functions are found universally in all societies.

G. Machinery makes possible greater production per person and more complex goods.

2. Clothing was home-made.

a. Linen clothing was more common because it took only two months to grow flax. It took a year to grow wool; therefore, it was used more carefully.

1) Preparation of the flax was difficult work and children were expected to help. (The procedure would be beyond the second grade comprehension.)

2) The preparation of wool was somewhat easier. Much of the wool was dyed in the fleece stage after it had been cleaned and scoured. Dye was made of indigo (blue), madder (red), tree barks, roots, nuts, flowers, (shades of yellow and brown). The carding was frequently done by grandmother in the family. Children helped with the spinning.

b. Quite often the cloth was made of a mixture of wool and flax. In this case it was quite rough and the fibers were woven together. This occured in case the sheep were too "sparce" or the flax crop poor, and enough material of one kind wasn't enough for the cloth. This common material was called "linsey-woolsey."

36. Discuss in what ways these children look different than our brothers and sisters of the same age. As the pictures are discussed, use the terminology for various items of dress that were used at that time. List some.

Indicate that the boys were dressed in long dresses or "coats" like the girls until they were about seven years of age. They then wore a different garb for an intermediate period before going into men's clothing at about age nine.

Filmstrip: Frames showing colonial dress in Home Life in Colonial Times, McGraw-Hill.

37. Discuss the fact that all clothing was home-made, that flax was made into linen and wool was made into wool yarn for weaving. Breifly indicate the process but do not spend too much time on it. Perhaps give pupils a little raw wool and ask how they would make cloth out of it.

Discuss how this differs from today's method of making and getting new clothes. Can the children draw any conclusions as to what effect this had on the number and kinds of dresses and suits the children had?

Slides: Sturbridge slides showing spinning and weaving.

Fisher and Fowler, Colonial America, ch.6.

Study prints: Colonial America, plates 14-17, Fideler Visual Teaching.

G. In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

G. People differ as to how they expect people to act and as to what they think good and bad.

G. All societies have some means of socializing children.

3. Great stress was put on erect carriage. Little girls were made to sit for two-hour periods strapped to boards to keep their backs straight. Many were also required to wear metal or wooden stays, some with needles built in to prick them if they tried to relax.

38. Say: Little girls were expected to walk very straight and tall. They didn't have the daily exercise that we have today in the gym to help us grow straight and tall. Sometimes the girls had to sit for two-hour periods strapped to a board to make their backs staight. If we look again at the picture of the 12 year old girl (p. 98) we can see how straight she stood. Do you see what a small waist line she has? It looks like you could put your hands around it, doesn't it? Sometimes girls wore metal or wooden stays to make their waists slim. They had one other way in which to make the children walk straight.

Earle, Child Life in Colonial Days, p.98.

Call a child to you and place a book on his head. Ask him to walk. Suggest that it is necessary to walk very straight or the book will fall off. Indicate that this is an exercise that is sometimes used today.

39. Ask: Would you like to dress as the colonial boys and girls did? Discuss with the children the pleasant aspects of wearing the colonial clothes. Talk about the unpleasant practices that accompanied the wearing of these styles of clothing. Ask: How would you run or play in these suits and dresses?

Explain that it was considered very important for children to learn to behave in ways much different from today. Standards of modesty were held essential for children.

Ask: Why were dresses made ankle length? Why were boys and girls dressed just like grown-ups when they were 9 years old? Didn't mothers love little girls

S. Generalizes from data.

when they put stays in their clothing or when they were strapped to boards to keep their backs straight? Emphasize that these were methods adopted to help the children learn appropriate behaviors considered desirable at the time, and the parents loved the children because they were using ways to help them get along with people.

40. Ask: What can we say about colonial families on the basis of what we know about them thus far? Help the children to generalize such as:

    Colonial families were large.
    They had people who weren't family members living with them.
    They had different kinds of homes.
    They dressed differently than we do.
    They had some of the same things we have.
    The families had to make many things which we can buy.

41. Add a statement about dress to the comparative booklet.

42. As an activity, the girls might like to dress "Barbie" and "Ken" dolls to look like a colonial girl and boy. Or have the children draw a "Colonial Picture" and how the way the people dressed.

43. Read to the children selected portions of pages 21-45 of The First Book of Early Settlers. — Rich, The First Book of Early Settlers.

G. Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.

G. Although certain family functions are found universally in all societies other functions of the family vary widely from society to society. (Families usually have some economic functions, but the economic function differs greatly from one society to another.)

S. Generalizes from data.

G. All people, everywhere, have certain basic physical drives, although they satisfy them differently.

G. Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principles used in all societies.

C. The colonial family provided most of its own food.

1. Most of the men were farmers, in addition to whatever occupation they had, and they raised the food. Women and children frequently helped in the garden.

   a. About 90% of the people were farmers. The annual income was about $220. On this income they supported up to 15 children, owned a small farm, a decent house, and contributed to the poor.

   b. They produced most of their food. In the cellar were bins of apples, potatoes, turnips, beets, parsnips, hogsheads of corned beef, barrels of salt pork, tubs of hams salted in brine, salt fish, butter kegs of pigs feet, lard, spiced fruit, head cheese, strings of sausage, barrels of cider, vinegar and beer. In the attic were smoked hams, bacon, smoked beef and sausages.

2. Women preserved and prepared food; they did not have stores from which they could buy food they needed.

44. Ask children to tell them about the kinds of work their fathers do to earn a living. Discuss kinds of jobs they do and the fact that fathers are required to be away from home much of the time earning a living for their families. They leave home in the meetings after supper.

Then say: The father in our colonial family worked very hard, too. Some fathers were Broom Makers, or Blacksmiths, or fishermen. But most of the fathers were farmers. And even if he was a Broom Maker, or something else, he was still a farmer. Show slides of some of the men at work. Perhaps read brief descriptions of some of the occupations as presented in McGovern. Then ask: How have jobs of fathers changed from colonial times until now?

McGovern, If You Lived in Colonial Times, pp. 69-75.

Slides: Colonists at work.

Film: Colonial Life and Crafts, Coronet Films.

45. Ask children to draw a picture showing places their families go when they want to get food today. Make a list on the chalkboard of the different places they cite. Then ask the children to do the same thing only with the colonial family. Compare the differences. Then say: The colonial family had to raise all its own food. They didn't have as many kinds of food as we have today, but they had some food that we don't have. They had plenty of milk and eggs as you do. But they also had Indian corn which they ate almost every day. Their mother fixed it in many different ways.

Study prints: Colonial America, Chapter 3, Fideler Visual Teaching.

Ask: Why do you think they didn't have so many foods as we have today? (Be certain to review site concepts of Boston as well as other factors.)

G. Machinery makes possible greater production per person and more complex products.

G. All people everywhere have certain basic drives, although they satisfy them differently.

3. Food was less varied than it is today.

a. Their bread was home-made and usually not white bread. It was difficult to ripen wheat and much of the quality wheat was sold abroad for good prices, so white bread was seldom made. Rye grew better, so bread was made of half rye flour and half corn meal.

The bread was baked in an oven built into the fireplace. In some fireplaces, this oven was on the inside so the baker had to step into the fireplace. In others it was on the outside wall of the fireplace. This oven was filled with wood or coal and allowed to heat until it was very hot. Then the fuel was raked out and the bread, beans, and whatever else was to be baked were put into the oven. It was closed tight and left over-night. In the morning the bread was baked but had a hard thick crust.

b. They had what vegetables and fruits they could grow themselves.

1) They raised pumpkins.
2) They had apple orchards. (Several letters from parents to children warn them about eating green apples. Other letters tell of their children being ill because they ate green apples.)

Ask: What jobs did the mother have? Are they like jobs your mothers have? What jobs did the father have? Are they like jobs your fathers have? Are they like jobs fathers had in families studied last year?

46. Show picture on p. 37 in Tunis. Say: They also had bread which mother baked in the oven in the side of the fireplace. Usually they had dark bread, but once in a while for a special occasion mother made white bread. Does your mother bake bread? Why not? Tell children about speed with which loaves of bread are baked in modern bakeries.

Tunis, Colonial Living, p. 37.

If possible, have a loaf of bread baked the colonial way. Bring it to class and have the children compare it with a loaf from the Yum-Yum Shop.

The crust on this bread was very thick and hard. Sometimes the children tried to hide it in their clothing or feed it to the dog so they wouldn't have to eat it. Sometimes, mother stewed crusts in milk. The children called this "brewis." Then they poured this over their meat like gravy.

When you come home from school, what is the first thing you do? Do you run to get a cookie or a peanut butter sandwich? When the colonial children came in and asked for a snack, their mother gave them a piece of plain bread. They also ate apples, berries and pears.

Have the children draw a picture of their parents' mode of living in contrast to the tasks of colonial parents, e.g. baking a cake.

47. Tell the class: One of their favorite foods was pumpkin which was baked whole or cooked and mashed like potatoes. Do we still grow pumpkins in our state? Allow the children to taste some cooked pumpkin or pumpkin pie.

Say: The children loved green apples, just like some of you do. And their parents, just like yours, had to

3) They picked berries.

c. Sugar for everyday use was made by boiling down maple syrup. When sugar was imported, it came in a solid shape like a bee hive. It had to be broken into chunks for use. A special scissors-like instrument was used for this purpose.

d. Salt was a valued article in early Boston since it was relatively scarce and was needed to preserve food.

G. In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are bad.

4. Both table manners and the dishes used differed from our day.

a. Small children were supposed to sit on a bench or stand rather than sit down at the table for meals. People sat according to

keep warning the children that they would get sick if they ate green apples. Do we still grow apples in our state? Where?

Say: There was a special treat that colonial children looked forward to. They called it a "sucket." You would call it by a different name, because sometimes a sucket was a cookie or a piece of gingerbread. It might even be some berries or fruit.

48. Say: The children had to be very careful of sugar and salt. When your mother runs out of sugar she may send you to the store for more. Remember, colonial children very seldom were able to go to the store to buy what they needed. How do you suppose they got sugar when they ran out? Allow time for guesses. Some children might recall maple sugar being made in Vermont. Discuss how maple syrup and sugar were made. Ask: Suppose we couldn't buy salt from other places. Do we have any place in our state where we could find salt? Would you like to get along without salt? Why do you think the Colonist thought salt so important?

49. Ask a child to read page 18 in The Pilgrims Knew. — Pine and Levine, The Pilgrims Knew.

50. Say: At dinner time, father and mother sat down at the table. Sometimes the older children also sat at the table. But the smaller children either stood at the table or sat at a bench near the wall. When they wanted more food, they went to the big table and mother re-filled their plates. Guests of honor sat above the salt which was placed in the middle of — McGovern, If You Lived in Colonial Days, pp. 14 - 20.

G. People in different societies differ as to how they expect people to act and as to what they think good and bad.

status. The salt "saler" was a status symbol. It was placed in the middle of the table. Guests of honor were seated "above the salt." Children stood "below the salt."

b. A table was called a "table board" and was made of a two-inch thick slab of wood set on saw-horse type legs. Table cloths were called "board clothes (or cloths)." They were made of fine linen and sometimes trimmed in lace made by the children or mother.

c. Dishes and spoons were usually made of wood.

G. Innovations occur in all societies; they occur in ideas and behavior, not just in things.

d. The first fork was brought back to America in 1633. Forty years later a few tin forks were imported. By 1700 forks were being used by families of wealth. It is very probable that if we date our Colonial family in the 1700-1725 year span, they did not use forks.

e. Many napkins were needed as people ate many things with their fingers.

the table. Children stood and older children sat below the salt. Describe tables and table cloths.

51. Show and discuss picture of trenchers and spoons. Point out that forks were seldom used. Also say: I said plates -- but they weren't really plates as we know them today. Many colonial children ate out of wooden dishes called "trenchers." These were oval blocks of wood that father or the boys had hollowed out for dishes. They also made their spoons out of wood. (Children might bring wooden spoons and wooden dishes to class.)

See Tunis, Colonial Living, p. 39.

52. Ask: If you didn't have forks and had only wooden spoons which have no cutting edge, how would you eat your food? Let children guess and then tell them that the colonial people ate most of the food with their fingers. Ask: If you used your fingers to eat most of your food, what would you need to keep from getting too messy? Tell children that colonial people always used table napkins, but never paper ones. Why?

Say: When the meal was over, a basket, which was called a 'voider' was passed around. They very carefully put all dirty dishes and napkins in the voider to be taken to be washed.

S. Generalizes from data.

S. Generalizes from data.

S. Tests hypotheses against data.

G. All societies have some means of socializing children.

G. In almost all societies some aspects of socialization of children are entrusted to people outside the child's

V. The family was responsible along with schools and the church for socializing children.

A. Not all socialization was carried on in the family; most children went to school for at least a time.

53. Have children add statements about food and manners to the Comparative Chart. (Food pictures can be drawn for booklets.)

54. Possible Activities for committees or individuals:

- Collect and exhibit Indian foods such as maple syrup, corn, pumpkins, beans, squash, white potatoes, berries.
- Make gourd dishes and cups.
- Collect replicas of kitchen utensils used in colonial days.
- Make chart of foods native to New World and those brought from old.
- Make a mural showing different foods used and how they were obtained -- hunting, fishing, farming - imported.
- Compare modern and colonial diets.
- Some children may be able to carve trenchers at home, with aid of parents.
- Contruct a bulletin board comparing methods of preservation THEN and NOW.
- Have a tasting party of colonial foods.

55. Review what has been learned thus far about the colonial families. Refer to comparative chart (and booklets). Plan a visit to the Old Chelmsford Garrison House.

56. Turn back to the chart of children's guesses about what colonial families would have needed to live. Have children decide if they were right or not.

57. Say: By now you are probably wondering what the colonial children did every day. What do you suppose they did? Allow time for children to suggest that the children went to school, played, and worked.

Filmstrip: Home Life in Colonial Times, frames 21 - 23, McGraw-Hill.

family; most societies have formal schools to educate children.

1. Education was deeply valued but physical conditions made it difficult for all children to receive equal education.

   a. According to the Law of 1642 - and again in 1647, all children were required to read in order to be able to read the Bible. However, in many cases the parents did the teaching.

   b. Most children attended a Dame School taught by a woman in her home. The children each paid her a few pennies. Boys (more often than girls) were sent to reading schools and writing schools where they were prepared for advanced education. Boys were sent to Harvard if their parents could afford it.

2. School books and other materials were few and differed from ours; school houses were much smaller and less well-equipped.

S. Gains information by listening.

   a. The first book the children owned was a hornbook, a paddle-shaped piece of wood 4

58. Read aloud sections of The Schoolmasters, rewording where necessary, or pp. 20-29 of If You Lived in Colonial Times. Or say: Some children went to school and some didn't. The first school that boys and girls went to in the colonial days was called a "Dame School." The teacher was a woman, and the children came to her house. In Dame School, the children learned to read and write. The children each paid her a few pennies. Sometimes boys went to school in the winter time when they couldn't work outside with their fathers, and girls went to school in the summer.

Study prints: Colonial America, plates 20-21, Fideler Visual Teaching.

McGovern, If You Lived in Colonial Times, pp. 20-29.

Fisher and Fowler, Colonial America, p. 78.

The children worked very hard in school. They learned to read and write. Some of them learned to read when they were only as big as kindergarten children. And they learned to read in Latin after they learned to read in English. (This may need explanation unless some foreign language is taught at this level.) They usually learned to read at home before they started school.

Fisher, The Schoolmasters.

59. Say: The books that the children had did not have the colored pictures in them as your books have, nor did they have such interesting stories. They had very few books so it was necessary to take very good care of them. Sometimes they exchanged books with other boys and girls so they could have more to read. (Discuss why most children had few books.)

60. Say: Children in Dame School used a special kind of schoolbook called a Hornbook. It was a piece of

Earle, Child Life in Colonial Days, p. 118.

or 5 inches long and 2 inches wide. On it was pasted a sheet of paper on which the alphabet, syllables, and Lord's Prayer were printed. Over this was placed a piece of transparent horn. These were fastened around the edge with a narrow piece of metal. Children often hung them around their necks. Boys fastened them to their belts.

b. School buildings were small, cold, and poorly equipped.

c. The New England Primer was a small book about 5 inches by three inches including about 80 pages. It contained the alphabet, Bible questions and answers, Lord's Prayer and Creed, and a number of prayers and verses. Some contained a copy of the short Catechism.

d. Other materials were scarce.

wood and was not really a book like ours at all. Show pictures of hornbook. Read aloud the story of "Dorothy's Hornbook."

McGovern, If You Lived in Colonial Times, p. 21.

Stone, Everyday Life in the Colonies, pp. 13-26.

Fisher and Fowler, Colonial America, p.79.

61. Children will enjoy making Hornbooks, using tagboard or brown construction paper. They can write the alphabet on another piece of paper and paste onto it. It can be covered with Saran Wrap if desired. Someone may volunteer to have his father help him make a wooden one at home.

Sèe Appendix for further directions.

62. If you have not read The Schoolmasters say: After Dame School, the girls stayed home, and the boys went on to another school. Listen closely, as I tell you what it was like.

McGovern, If You Lived in Colonial Times, pp. 20 - 27.

Fisher, The Schoolmasters.

- It had only one room.
- It was very cold in the winter.
- The boys sat on hard benches.
- They had to bring logs for the fireplace.
- If they forgot, they had to sit far from the fire.
- The New England Primer was the only schoolbook. (Briefly describe the New England Primer. Indicate that the children had to study the Catechism in school. Show picture of a page from the Primer.)
- There were no blackboards or maps.
- There were no pencils and little paper.
- They wrote with a lump of lead or a goose-quill pen dipped in homemade ink.
- Birchbark was peeled off the trees and used for paper.

e. Schools differed in other ways.

S. Generalizes from data.

G. Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.

G. The protection and socialization of children is a universal function of the family.

B. The family taught children how to do certain kinds of work as well as ways of behaving toward elders.

- Much time was spent learning nice handwriting. They did not worry about spelling.
- They had to pay the schoolmaster. (Sometimes he was paid with food.)

The teacher may wish to continue and go into the area of behavior -- 'dunce caps,' 'whispering sticks,' etc. Children should understand that there were no storybooks. Adults would read "Aesops Fables" to the children. The purpose of learning to read was primarily so they could read the Bible, as the law required that everyone be able to read the Bible.

63. Suggested Activities to simulate colonial education:

- Dramatize a "Dame School."
- Dramatize the school for the older boys, with schoolmaster, dunce caps, etc.
- Make ink, quill pens.

64. Add to booklets statements about school.

65. Say: But the children had many things to do besides go to school. What do you do when you are not in school? Allow children to discuss kinds of work and play they engage in. Emphasize the difference between the boys' and girls' work and play activities. Draw pictures for a bulletin board to compare boys' activities to girls' -- work activities and play activities. (This is a good opportunity for a group activity.)

McGovern, If You Lived in Colonial Times, pp. 52-55.

1. The duties expected of most Colonial children were:

   Make candles
   Peel potatoes
   Warm supper plates
   Strain milk
   Wash strings of dried apples
   Bring water from the spring
   Pull weeds
   Hoe corn
   Help make soap
   Clean house
   Knit shawls and socks
   Make patchwork quilts
   Work with flax
   Make yarn to knit sweaters
   Carry buttermilk to men in the fields
   Churn butter
   Shine the pewter dishes, spoons, candlesticks, bedwarming pans
   Girls took care of the baby
   Boys emptied fireplace ashes
   Boys shined irons for fireplace
   Boys helped father build outbuildings
   Both boys and girls went on errands to neighbors who lived a distance away from their home.

G. Culture is learned, not inborn.

G. In every society human beings learn a culture in the process of growing up.

66. Ask children to think of the kinds of homes in which colonial children lived. What kinds of work do you suppose they did before and after school?

List children's suggestions on the board without question. If any suggestion is made that is not correct (such as "They went to the store for their mothers"), go back and discuss if it is true in light of what they already know. Attempt the reasons why the statement would not be true from the children.

Read selections from Diary of An Early American Boy.

Sloane, Diary of An Early American Boy.

67. Project and discuss the filmstrip Colonial Children. Focus discussion on roles. In addition, the more mature children can read a section in Gardner.

Filmstrip: Colonial Children, Encyclopedia Britannica Educational Corp.

Gardner, Pastimes of Colonial Children, pp. 7-9.

68. Try to get reasons for having children do these jobs (need of socializing).

G. All societies have some means of socializing children.

S. Sets up hypotheses.

G. Although age and sex are principles used universally to differentiate status and role within the family, the specific roles differentiated by these principles are organized very differently from society to society.

G. Machinery and power make possible greater production per person and more complex products.

G. In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

G. People in different societies differ as to how they expect people to act and as to what they think good and bad.

2. The children were taught to use very formal manners when with adults. Obedience, reverence and respect were expected.

69. Have pupils try to decide which jobs were probably done by boys and which by girls. (Set up hypotheses to test later in unit.)

70. Discuss some of the labor saving devices we have today that the colonial children did not have. Suggest that the children prepare a two column paper. On one side they will list the appliances used in their homes. In the other column, indicate how colonial children did the same activity.

    Illustration:

    Uses vacuum cleaner Sweeps with broom

71. Say: During any free time you have today, will you pretend that you are a Colonial boy or girl. Write a letter to your uncle or aunt telling how you helped your mother or father today. When children wrote to their parents or to anyone older than they were, they began their letters differently than we do. How do you begin a letter?

    Recall what they have learned in language class about letter writing. Then say: When colonial children addressed someone older than they were, they began (Honored Sir:) if they were writing to a man and (Honored Madam) if

G. Machinery makes possible greater production per person and more complex products.

3. Boys and girls learned to do other tasks to help their families.

they were writing to a woman. Write these two salutations on the board.

Tell children that letters were written by hand on paper made by hand with a pen made from quill of goose or turkey -- dipped in ink made from vinegar and ox-gall or tea and iron. Often ink froze while being used in winter time. Many teachers complained about the poor grade of ink their students brought to school. The ink was blotted by scattering sand over the page. (During this class session, it may prove feasible to secure a turkey quill and have the children try to use it as a pen.) Children can be alerted to watch for the writing procedure in period movies.

Review with the children what happens to a letter after it is written today. Ask if they think the same thing happened to letters written by colonial children. Why? Now tell the children that letters were not put in envelopes but were folded in half and sealed with wax. The address was written on the outside. Addresses were descriptive as there were no street numbers. They usually indicated some landmark such as "To Mr. R. near the sign of the Plow on Milk Street." Letters were given to any person to carry to their destination. Have children pretend they were writing to their friends using this method of addressing the mail.

Ask: How do you think mail travelled from one place to another? Let pupils guess and then cross off the list any ways which were not used at the time. Tell pupils very briefly about some of the means of travel and discuss the length of time and hardships involved in such travel.

72. Say: As weather turned colder, the children played and worked more and more inside the house. The girls helped mother with the baby and the cooking. You remember all the things we mentioned that children did to help their parents. Refer to chart made during that lesson.

G. Although certain family functions are found universally in all societies, other functions of the family vary widely from society to society. (Families usually have some economic function but the economic function differs greatly from one society to another.)

a. Boys and girls learned to knit at an early age -- some as young as four years of age. Letters indicate that they provided mittens and scarfs for older children in the family who were away at school.

G. Although age and sex are principles used universally in all societies to differentiate status and roles within the family, the specific roles differentiated by these principles are organized very differently from society to society.

b. One of the big events of the year was the quilting bee when all the neighbors gathered with their families at the home of one of them to help make the winter's supply of quilts.

73. Tell the children that girls -- and boys, too -- spent this time in learning how to knit. Ask: Do any of you know how to knit? Then continue: Yes, even the boys learned to knit, and they made their own suspenders. The girls learned to knit stockings and scarfs and mittens to wear in the cold weather. (If none of the boys say they can knit, ask if any know any boys who knit, e.g. older brothers? Try to bring out attitudes toward role of boys.) Why do you think it was important that children learn how to knit? Then add: Sometimes the girls knit warm mittens for their older brothers to wear when they went to college.

74. Say: Another one of the things that girls enjoyed doing was helping mother make the piece work quilts that they put on their beds in the winter time. Stop to explain and describe piece and patch work quilts. Then continue: They knew that when all the pieces were sewed together, all the neighbors would come to their house to help quilt the quilt. Then, while the mothers were quilting, the children would visit and play all day. There would be much good food because mother would have spent a lot of time preparing for her company. The pieces that the girls helped sew together for the quilt were left over from the dresses and suits that mother had made for them. (Review source of yarn and cloth.)

Children might enjoy putting together a patchwork quilt.

G. In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

G. Within the primary group of the family in many societies, the parents and older siblings direct expectations (organized into roles) toward the child.

G. Both positive and negative sanctions are used to teach the child to act in certain ways.

S. Applies previously learned concepts and generalizations to new data.

G. People in different societies differ as to how they expect people to act and as to what they think good and bad.

C. Children were taught how to behave on Sunday and in church.

1. Colonial rules for children seem strict but, as today, were not always enforced. Sunday extended from 3:00 Saturday 'til Sunday evening during which time children were forbidden to do many of their week-day activities.

75. Ask: Did you ever do anything for which you were punished? Discuss: Why do you think your parents punished you?

Say: The colonial children were no different than boys and girls today, and sometimes they did things they weren't supposed to do. They found it especially hard to be good on Sundays. You see, there were so many things that they were not allowed to do on Sundays. Are there things your parents won't allow you to do on Sundays?

Allow time for discussion of rules and regulations parents have established. Discuss: How do you think parents get children to obey rules?

Then say: Some of the things colonial children were not allowed to do on Sundays may seem strange to us. For instance, they could not play with their dolls or ride on sleds or skate or ski or even jump or be too noisy. If they were caught playing in the street or shouting on Sundays, the person who found them could take their hat or coat away from them. Then their parents had to pay a fine to get them back.

McGovern, If You Lived in Colonial Times, pp. 35 - 43.

Now ask: How do you think the colonial families in Boston would have felt about what we do on Sundays?

Continue: But colonial children didn't have too much time to get into trouble on Sundays. They went to church in the morning where they listened to a very long sermon and very long prayers.

It was hard for the children to sit still for such a long time and they became restless. There was no piano or organ as we have in our churches today but

G. In almost all societies some aspects of socialization of children are entrusted to people outside of the child's family.

G. Both positive and negative sanctions are used to teach the child to act in certain ways.

G. People differ as to how they expect people to act and to what they think good and bad.

G. Culture is learned, not inborn. In every society human beings learn a culture in the process of growing up.

2. The "Sabbath House" was built next to it as an addition to the church. One half of it was used as a stable for the horses. The other half had a large fireplace where the families cooked their Sunday noon dinners. While this was being done, the children sat together in a group to listen to one of the men read a sermon or hear the notes the children had taken on the morning sermon.

sometimes a pitch pipe (like the one used for music class) was used to help the people sing. Sometimes they used a clarinet or a base viol.

76. Say: Usually when we go to church, we sit with our families, don't we? When colonial children went to church, all the boys sat together. They sometimes sat on the pulpit stairs and sometimes sat in the balcony of the church. They couldn't whisper or talk. A man, called a "tithing-man" sat with them to see that they behaved. If they did not behave, the tithing man punished them after church. (Explain the duties of the tithing man.)

Continue: Often it was very cold in church as they had no furnaces to keep them warm. Mother would put some hot coals in a warming pan and use that to keep her feet warm. Sometimes the dogs were allowed to come into church and sit on father's feet to keep them warm. One man in the church, who was called the "dog-whipper," took care of the dogs so they wouldn't bark.

77. Ask children what families do today after church services are over. Then say: After church the family went into a building next to the church called the "Sabbath House." While the mothers cooked the dinners, the children sat and listened to one of the fathers read a sermon to them. Sometimes they told the father about the sermon they had heard in the morning.

D. Other rules for children, which were not always enforced, applied to everyday life. Some of the more interesting were: Always break bread -- never bite into a whole piece. Never take salt except with a clean knife. Never throw bones under the table. Never look at other people eating. Hold the knife "not upright but sloping."

S. Generalizes from data.

78. Ask: What do you do on Sunday afternoon? Allow time for discussion (baseball, swimming, visiting, picnics, playing, etc.). Then tell the class that the children of old Boston went back to church on Sunday afternoons and listened to another sermon. They expected to go to church in the afternoon so they thought it was natural. Would you get tired if you had to do the same thing? Discuss the differences in expectation of colonial and modern children.

79. Write some key words on the blackboard (such as tithing-man, Sabbath House). Ask the children to pretend that they are living 250 years ago. Write a story entitled either "How I Got Into Trouble on Sunday," or "How I Felt When I Came Home Sunday Night."

80. Ask: What did we learn earlier about how children behaved when eating? Now tell children some of the other rules children were supposed to follow at the table.

81. Add statements about Sunday observances to the booklet.

Add statements about rules and regulations to the booklet.

G. All people regardless of where or when they lived or to what race, nationality or religion they have belonged, have had many things in common.

G. Human beings everywhere have acquired needs for positive affect (affection) and interaction with other human beings (gregariousness).

G. Although culture is always changing, certain parts or elements may persist over long periods of time.

S. Compares distances with known distances.

VI. Like children in any society, children in colonial Boston had many types of recreation.

Games colonial children played with the children are familiar:

Mud pies and Mud buns,
Ball, tops, kites,
Blindman's Bluff,
A-tisket, a-tasket,
Leap frog, Hop scotch,
Singing games such as:
Here we go round the Mulberry Bush,
Little Sally Waters,
Oats, Peas, Beans and Barley Grow,
Ring around the Rosey, and
London Bridge.

They also skated, slid on sleds and bowled on the grass. Football was forbidden as being a dangerous game.

"Honeypot" is carrying a child on linked arms. "Stone Tag" is similar to stoop tag. "Birds of the Air" is a dramatic game in which they pretend they are birds and you have to guess which one. "Chuck Farthing" is similar to dropping the clothespin in the bottle.

Toys: Dolls, drums, spyglasses, mirrors, hobby horse, doll furniture, pop-guns, windmills, slings, clubs, bows and arrows.

Because they couldn't play with toys on Sundays, they made toys of flowers. These included dandelion chains and daisy chains, floating leafs down the river, and

82. Say: We have talked about how colonial children helped their parents. But they didn't have to work all the time! They had fun, too. What do you do when you want to have fun? Allow time for responses. List them on the board in two columns, boy's fun and girl's fun.

Then say: Colonial children played games, too. They also played with toys. Indicate some of the games and toys that were popular then and are still popular. (Do not tell children that they were the same as ours.)

Gardner, Pastimes of Colonial Children.

Then describe some of the games and toys that are different. Ask: Are your games and toys the same or different?

Teach the children to play the following games:

"Honeypot"
"Stone Tag"
"Bird of the Air"
"Chuck Farthing"

Ask them if these games are like any others that they know. (These are games played under different names.)

83. Make a display of toys that are still used today.

84. Say: Girls also had dolls to play with just as you girls have. Some of their dolls were very beautiful. They came by boat from France and England. Use the globe to point out these two countries. Have a child use a string to measure comparative distances between Boston and (a) France, (b) England, and (c) our town.

A Primary Globe
string

G. Although age and sex are principles used universally in all societies to differentiate status and role within the family, the specific roles differentiated by these principles are organized very differently from society to society.

making doll dishes of acorn cups and whistles from leaves. They picked and pressed flowers to put on Valentines. They also made games with insects and animals. They tried to catch ladybugs, chased butterflies, raced caterpillars and turtles.

Other dolls used than those mentioned under Procedures included cornhusk dolls, carved wooden dolls, rag dolls, and jointed dolls.

Other forms of recreation of colonial children included:

Fishing
Hunting
Listening to sailors tell stories
Picking berries and nuts
Drawing pictures in the sand
Embroidering sad verses and putting them in frames
Painting flowers on glass
Making samplers
Playing with pets (dogs and cats)
Popping corn (use electric corn popper for contrast)
Attending adult events such as: weddings, baptism, barn raisings, quilting parties, house raisings, parties, singing, school.

G. Although certain family functions are found universally in all societies, other functions of family vary widely from society to society.

Tell about length of boat trip in that day. Then ask: Why do you think only a few children had dolls like these? Why would they cost a great deal?

Now tell the class that colonial children made many of their dolls. The boys made and played with them, too. Say: Today, I am going to show you how they made some of their dolls. Then you can make one and dress it. Use appropriate materials.

Also demonstrate how to make puppets. Suggest that they might like to dress them as colonial children at home and bring them back to display at school.

85. Suggest that some children might like to read about colonial children's games and toys in the books on the library table.

86. If the interest in games is lively, use the opportunity to formulate an informal committee to plan and direct a group game as the colonial children played it.

87. Encourage oral reports on pastimes of colonial children from those children who are interested in exploring further.

88. Say: The time of day that the colonial children liked best of all was after supper. Then the family sat together by the fireplace in the kitchen. Mother might be knitting while she rocked the baby's cradle. Father told the children stories. Every night he read to them from the Bible and helped them to understand

a) Families in some societies provide a religious function.

b) Families generally provide affection and emotional support for their members.

c) The protection and socialization of children is a universal function of the family.

G. Human beings exhibit the same kinds of emotions.

S. Generalizes from data.

what he read. He also helped them with their catechism.

The colonial father loved his children very much and wanted them to learn to be good girls and boys. He often stopped to talk with them when he saw them playing outside or when he met them in the house, and he would remind them to be good children.

Discuss how this differs from the way families now spend their evenings. How were fathers and mothers and children like people we know today?

Listen to music typically heard in Colonial times.

Recording: Witches & War Whoops, Scholastic Folkways Records.

89. Add statments about recreation to the comparative chart.

Use the Chelmsford Instructional Television program on colonial music to teach children songs sung by colonial children.

Videotape: Colonial Songs, Chelmsford Educational Television.

90. Begin plans for a dramatic interpretation of the life in a colonial family. Encourage the children to incorporate the many details discovered in the unit to "act around" and to compose simple dialogue. Use their construction experiences (candles-trenchers-dolls-knitting) as a basic component around which to structure their ideas into scenes from colonial life.

91. At this point choose an on-going activity such as one of the following, to be used at the teacher's discretion.

    a. The children may collect pieces of materials and during their free time during the balance of the semester make a piece work quilt that can be given to a worthy charity. If time is short, this could be made into child or crib size.

S. Generalizes from data.

G. Culture is learned, not inborn.

G. Although culture is always changing, certain parts or elements may persist over long periods of time.

b. Construct a "set" for use with the play being written. Make a room scene and use the patch work quilt; or in lieu of a quilt make cusion tops -- occasionally room mothers can be asked to help with a sewing activity too tedious for young children to handle.

c. Construct colonial rooms in miniature using cardboard boxes for the units.

d. Make a room scene for use with the puppets and adapt the play script to puppet theater.

e. Make "shadow box" settings of room, fireplace interior, church scene or landscape (including barn and fences).

f. Construct a colonial scene on burlap using bright colored cloth appliques to depict the figures. This should be quite large, handled as a mural for ease in the children's manual management.

g. Construct dioramas.

Culminating Activities

92. Refer to the list of questions drawn up the first day of the unit. Have we answered all the questions?

93. Ask: On the basis of what we know now, what can we say about the colonial family? How were they like our family? How were they different? Refer to the charts made. (Refer to and share booklets made.)

G. Innovations occur in all societies; they occur in ideas and behavior, not just in things.

S. Generalizes from data.

G. Families differ from society to society as to how they are organized and as to their functions.

G. Although certain family functions are found universally in all societies, other functions of the family vary widely from society to society.

G. All people, regardless of where or when they lived or to what race, nationality, or religion they belonged, have had many things in common.

G. In all societies people are expected to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

G. People in different societies differ as to how they expect people to act and as to what they think good and bad.

G. Every culture must provide for the satisfaction of the elementary bio-

94. Show the slides of Sturbridge Village or the Chelmsford Instructional Television videotape of a field trip to Sturbridge Village. Ask children to contrast this colonial community in 1810 with the one they studied of 1720.

Slides: Sturbridge Village.

Videotape: "Field trip to Sturbridge Village" 21" Classroom.

95. Compare the colonial family with the families studied last year. How are they alike? How are they different?

logical requirements such as food, warmth, and the need for positive affect and gregariousness. However, people in different societies satisfy these needs in different ways.

G. Age and sex are principles used universally in all societies to differentiate status and role; however, the specific roles designated by these principles are organized very differently from society to society.

G. Ways of living differ from one society to another and within the same society; indeed each culture is unique. (Ways of living differ from one time to another within the same country; the society changes.)

96. Have a question and answer activity where a small group would be assigned to a certain area -- clothing. Others would ask questions.

97. Guests could be invited to a "colonial fair" featuring exhibit booths on various phases of colonial life -- Foods, Houses, Clothing, with individuals and committees presenting and showing information through pantomimes, puppets, tape-recordings, photographs, maps, movie rolls, etc. There could be an entertainment committee that would sing and dance to music of colonial days.

INSTRUCTIONAL MEDIA

BOOKS

Curren, Polly, Hear Ye of Boston, New York, Lothrop, Lee & Shepard Co., Inc., 1964.

Cutright, Clark Newell, Living in America Today, and Yesterday, New York: Macmillan Co., 1962.

Earle, Alice, Home Life in Colonial Days, New York, Macmillan Co., 1898.

Earle, Alice, Child Life in Colonial Days, New York, Macmillan Co., 1899.

Farquhar, Margaret, Colonial Life in America, New York, Rinehart, Winston Co., 1962.

Fisher, Margaret, Fowler, Mary Jane, Colonial America, Grand Rapids, Fideler Co., 1967.

Fisher, Leonard Everett, The Schoolmasters, New York - Franklin Watts, Inc., 1967.

Gardner, Grace, Pastimes of Colonial Children, New York, Wm. Frederick Press Co., 1964.

McCall, Edith, Settlers on a Strange Shore, Chicago, Childrens Press, 1960.

McGovern, Ann, If You Lived in Colonial Times, New York, Scholastic Book Services, 1964.

Morgan, Edmund S., The Puritan Family, New York, Harper & Row, 1966.

Pine and Levine, The Pilgrims Knew, New York, Whittlesey House, 1957.

Sloane, Eric, Diary of an Early American Boy, New York, Funk & Wagnalls, 1962.

Tunis, Edward, Colonial Living, New York, World Publishing Co., 1957.

Wann, Wann, Sheehy, Learning About Our Neighbors, Boston, Allyn and Bacon, 1962.

Wright, D. B., Every Day Life in Colonial America, G. P. Putnam & Sons, New York.

FILMSTRIPS

The City of Boston, Eye-Gate House, Inc.

Colonial America, Classroom Filmstrips, Fideler Visual Teaching, Inc.

Colonial Children, Encyclopedia Britannica Educational Corporation.

Earning A Living in the Colonies, McGraw-Hill Films.

Home Life in Colonial Times, McGraw-Hill Films.

New England Story, McGraw-Hill Films.

Villages, Towns and Cities, Haesler Films.

SLIDES

Lexington Slides, Lexington Historical Society.

Sturbridge Village, Sturbridge Village, Mass.

STUDY PRINTS

Colonial America, Fideler Visual Teaching, Grand Rapids, Michigan.

FILMS

Colonial Life and Crafts, Coronet Films.

Colonial Life in New England, Coronet Films.

VIDEOTAPES

Colonial Art, Chelmsford ETV

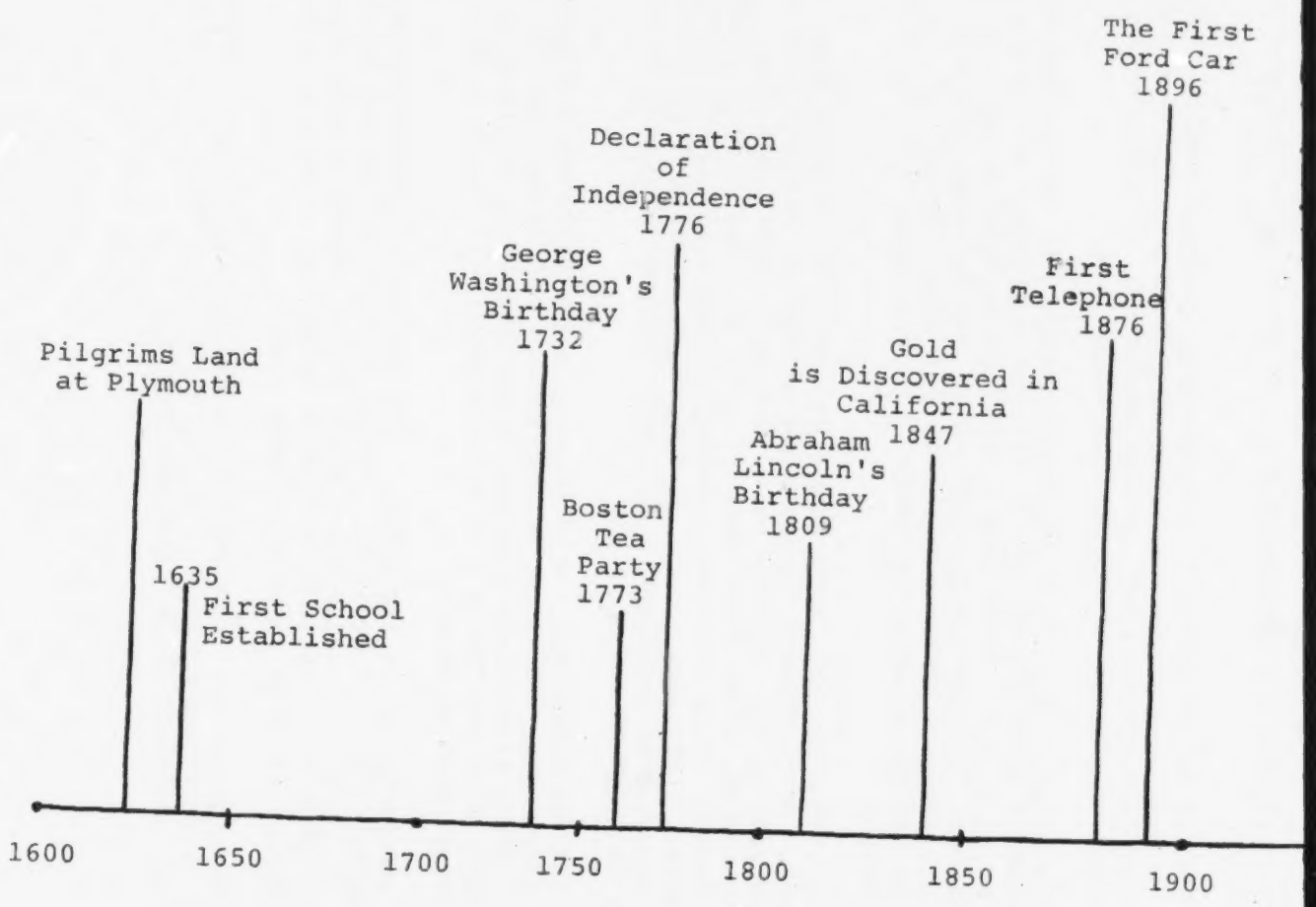
Colonial Songs, Chelmsford ETV

"Field Trip to Sturbridge Village," 21" Classroom, Chelmsford ETV.

Visit to a Colonial House, Chelmsford ETV.

APPENDIX

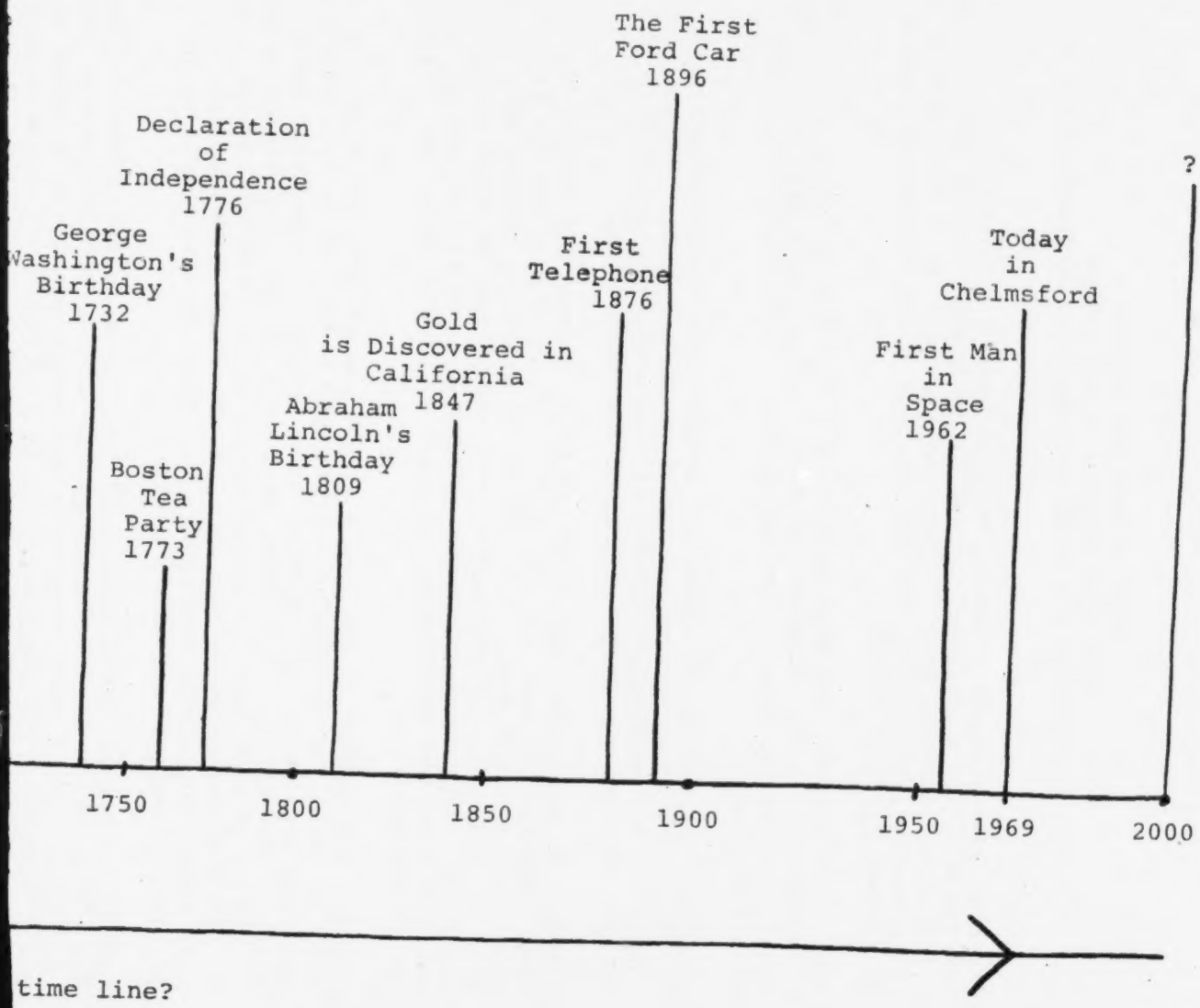
SAMPLE TIME LINE
(Pictures should be placed at each event mentioned.



Where do you fit on our time line?

SAMPLE TIME LINE

Pictures should be placed at each event mentioned.)



time line?

CANDLE DIPPING ADVICE
from the Stephen Fitch House
Old Sturbridge Village, Sturbridge, Massachusetts

WAX: Any, except pure beeswax, may be used for successful dipping. Our formula for simulated tallow is: Paraffin (high melting point) 5 1/2 lbs.; Stearic Acid 3 lbs.; Yellow Beeswax 1 lb., melted together. If necessary, strain melted wax through a few layers of cheesecloth to remove foreign matter.

WICKS: Cut correct lengths from 24-ply braided wicking, allowing 3 inches for tying slipknot in each. Slip loops over suitable rod, spacing wicks at least 2 inches apart. Tighten each knot and clip tail end short.

CONTAINER: Should be at least 2" deeper than desired candle length. For bayberry wax, use copper or brass if possible. If not, place some copper (a few pennies will do) in the container to enhance the green color. Do not use brass or copper for white wax.

HEATING: If possible, use double-boiler method for safety and economy. Keep temperature just enough above the melting point to form a firm thin film at each dip. Keep level constant by adding wax, so that dips will be uniform. If necessary, hot water may be used instead of wax for these additions. In fact, when only a small amount of wax is available it may be floated on water. In any case, the first dip must be in wax only.

DIPPING: Dip wicks in wax, hold above wax briefly to drip dry, then hang to cool. A cardboard carton wide enough to support ends of rods and deep enough to let candles hang freely is ideal for this. When cool to the touch, straighten each wick by pulling firmly between the fingers. Repeat until desired diameter is reached, being sure to: 1. Straighten wicks after each of the first several dips (until they will keep themselves straight); 2. Keep candles vertical at all times; 3. Re-dip only after candles are cool.

FINISHING: Before final dip, hold base of each still-warm candle against a knife edge and turn candle to cut off drippings, forming neat base. Then give final dip and shake gently to dispose of excess wax. Rubbing with the hands, at this point, will leave a splendid soft finish on your candles.

NOTES: Wax temperature is important. If too high, previous layers may even be melted off. If too low, layers are thick and may scale off. Do candle dipping in a well-ventilated area. Protect your clothing, person, and work area against possible dripping. Keeping several rods in process at once is a good time saver.

Candle dipping can be a most pleasant and satisfying experience if done with understanding care. We hope you will find such satisfaction in plying this ancient, long-important craft.

DIRECTIONS FOR HORN BOOK

Materials:

9" x 12" oaktag

9" x 12" brown construction paper for the frame

white composition paper

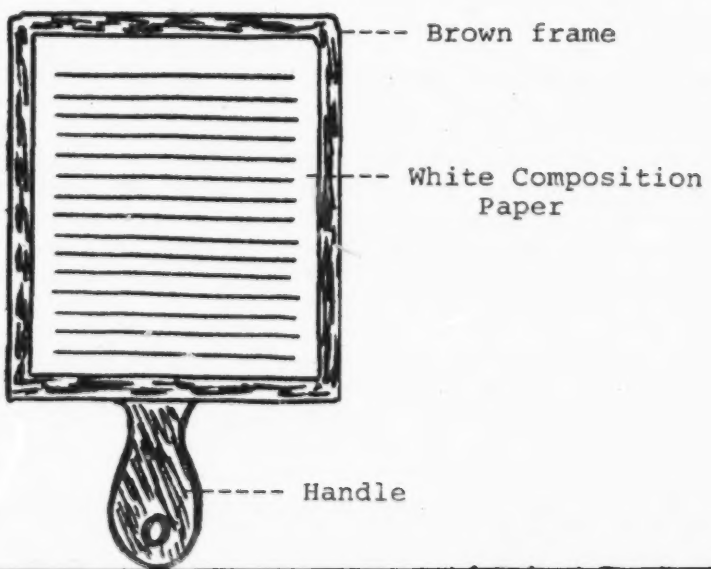
pattern for handle

any sheer paper (saran wrap, onion skin, etc.) for covering the writing

Procedure:

1. The composition paper can be correlated with a penmanship lesson.
2. After the white penmanship copy is completed, the children will paste it on to the oaktag.
3. The brown paper will be used for a frame. The border should be an inch wide.
4. Save the middle of the border to use for the handle.
5. Trace the handle pattern. It will be stapled to the bottom of the finished Horn Book.

Sample:



SCRIPT FOR SLIDE SET OF OLD STURBRIDGE VILLAGE

What would you find in rural New England if you could go back to the time when your great, great, great-grandfather was a boy? That would be more than 150 years ago, and his world would be quite different from the world you know.

Many of his needs were the same as yours. He got hungry every day. He needed clothes to keep the hot summer sun from burning him, or warm clothes for the cold New England winters. He, too, wanted a place to be with his family when night came or when it rained or when the snow piled high. In short, he needed food, clothing and protection for himself and his family.

While his needs in these matters were the same as yours, he met them differently.

1. To get these things he had to depend largely upon himself. He, of course, lived on a small farm or did some farming in connection with his occupation, whatever it might be. He had to know something about a great many things. Nearly everything the family used was grown or made at home.

2. He had neighbors living on small farms, too, and he was near a small settlement which was slowly, through the years, built up around an open field or common. This later became known as the village green. Sometimes cows or other animals were allowed to graze on this open green.

3. Whether he lived in a village or a distance away, he was a busy man as was every member of the family. He had to break the ground for spring sowing of seeds that would provide food. This he did with oxen because of their great strength. Notice the heavy wooden yoke over the necks of the oxen.

4. Corn was his most important crop. There was no end to the ways corn could be used. This had been learned from the Indians years before. There was samp and corn bread. Corn could be boiled or made into a soup. There was even pop corn for the children.

5. There were animals to be cared for to produce food and clothing. Geese gave him feathers for soft feather beds and down for warm quilts and pillows. Roast goose and apple sauce made a special treat. Then there were pens to be made from the goose quills.

6. Sheep gave him fine soft wool for clothes and blankets and even tallow for making candles, as well as soap. Each spring the wool had to be cut from the sheep's back, washed, carded and made ready for spinning on the great wheel. Spun yarn was wound on a niddy noddy.

7. He must grow flax, too, to make linen cloth for clothes, table cloths, bed clothes, and curtains. It was a long, hard process

to get linen thread from the flax stalk. The flax seeds had to be planted and harvested by hand. It had to be pulled up by the roots; then it must be retted, dried, put through the flax brake, swingled, and hetcheled before it was ready for the flax wheel.

8. The flax stalk consists of a pithy cylinder. When dry it is hollow. On the outside of this cylinder wall run long strong and fine fibers. This man is working on a flax brake to break the pithy part of the stem and free the fine fibers which make tow.

9. The dressed flax is placed on the distaff of the flax wheel, and from it the spinner picks the fibers which in turn are twisted on the spindle of the spinning wheel and linen thread is formed. A reel winds and stores the thread as it is formed. Can you find a niddy noddy in this picture?

10. When enough reels of linen thread are formed this way, the thread is put on a frame called a loom for interweaving. This is done by laying lengthwise a series of threads called the warp and passing a shuttle containing a reel of thread across the other threads. The threads that are carried by the shuttles are called woof or weft. When wool and linen are used together, the cloth formed is called linsey-woolsey.

11. Many utensils used in the home were made by hand from wood. Baskets, bed wrenches, bowls, butter molds, and ladles were commonly made.

12. When night came, homes were lit by the light from the hearth or by candle light. Candle making was done by the women, and candles were either molded or dipped. Bayberry wax or sheep tallow was used.

13. The grain that was grown on the farm could be ground into flour at home with great labor, but there was usually a grist mill nearby on one of the many streams available in New England.

14. Here the miller took the sacks of grain which were fed between two large disc-like stones which were grooved on one side. The top stone did the actual turning while the bottom stone remained still. The ground grain was pushed to the edge of the stones and dropped into a hopper. From here it was placed in bags for the farmer to take home. The miller took a share of the grain for his pay.

15. Travel was not easy. Roads were poor. Often there were no bridges over streams. Then the stream had to be forded.

16. Where there were bridges they were often covered to protect the floor planks from the weather.

17. Often there were trips to the blacksmith for nails, hinges, hooks; for tools to be made or for oxen to be shod. With the hot fire, an anvil, and a hammer, the blacksmith could make all manner of things from iron.

18. A general store was sure to be close by, and while he was waiting for the blacksmith, he might pick up some indigo for his wife to use in dyeing her yarn or cloth, or salt or sugar -- things he couldn't produce on his farm. There was little cash, so he would trade extra butter or eggs from the farm for these items.

19. As the years passed by, little shops appeared in the village offering their services to the community. There was a cabinet shop where the cabinet maker did all his work with hand tools. He used a lathe to turn out bed posts and table legs. The lathe was operated by hand.

20. The potter took the native clay from New England and on his potter's wheel he turned out plates, jugs, bowls, inkwells, and pitchers. The clay he used for this was cleaned and pounded until it was smooth and easy to work. He shaped the bowl or pitcher by pressing his hands or fingers against the clay as it had to be dried, baked, then glazed, and finally baked again in a big kiln or oven.

21. Busy as they were, most New Englanders found time to read, not only newspapers, but books. The printer was a most important person in any community. He made it possible for ideas to spread. The printer worked hard operating his press by hand.

22. Some kind of education was necessary to be able to read these papers and books and to know what others who had gone before had learned about our world. Every little New England community had its schoolhouse.

23. Along with the printing office and the schoolhouse, the meeting-house had a great influence in the village. It was usually in a very prominent position near the village green. Inside it was plain. The seats were called pews. Each had a door which had to be opened as one entered. In winter there was no heat. On the Sabbath, church services were held here, and on other days town meetings and discussions were held. On election day the men voted here.

24. Most of the villagers lived in plain, simple houses, but once in a while one could find a really fine home. It would be large and might have many chimneys. Its owner would be a very important man in the community.

25. No matter how fine his house might be, the owner got cold in winter. A bed warmer was used to make the bed warm before getting into it. Hot embers from the fireplace were placed in the pan, the cover closed, and the entire pan passed back and forth between the sheets to warm them.

26. These homes were furnished by skilled cabinet makers. The fine carving on the mantle was done by hand with molding planes and chisels. Skilled men loved their work and took great pains to turn wood into a thing of beauty.

27. The most exciting time of the year was harvest time. There were apples to be picked, cider to be made. Corn was stored in the crib. Pumpkins were piled high. Now was the time for husking bees. The grand climax came with Thanksgiving. In the early 1800's, Thanksgiving was more important than Christmas.

28. Mother spent **days** preparing the Thanksgiving dinner. She roasted the turkey over an open fire on a spit in front of the fireplace.

29. She baked bread and gingerbread in the brick oven. Dried mushrooms, berries, and many other delicacies hanging over the fireplace to dry, were used.

30. When dinner was ready, the entire family gathered around the table. Father or grandfather asked the blessing, then the turkey was carved. It was stuffed with apples, spices, and bread crumbs. There were squashes, turnips, and potatoes, beans, cranberries, pies and puddings. The farm with the hard work of the whole family had provided well. This was the time to be truly thankful.